1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

pends upon basic tools and implements, like knives, canvas, thread, pulleys, needles, and drills, which are purchased from traders. 471

Animal husbandry. The dog and horse are the only domesticated animals. Two types of dogs are utilized, pack dogs and hunting dogs. Pack dogs average about twenty inches from the ground and are of no particular breed (Pl. 7, A and B), while hunting dogs are much smaller. A pack dog becomes useful at about three years and is at his prime in his fourth year. When a dog is six years old signs of weakness begin to appear and his load must be lightened. A family owns from two to five dogs. 231 [492]

Relatively little care is manifested in the breeding, care, and feeding of these animals. An example of poor care was manifested by Nitla who, returning from a hunt early one morning with his dog's nose full of porcupine quills, did not remove these until four o'clock that afternoon. The feeding of dogs is a haphazard procedure, although in general they are more conscientiously fed in winter, when they are required to do more work, than in summer when they are little employed. The animals are also said to eat more in cold weather. Dogs are fed once a day, in the evening. Their food generally consists of purchased dog meal mixed with table scraps and water. Meat and fish are fed to dogs only if these foods are abundant. When traveling in winter, a small piece of lard may be added to the dog meal. If meat is scarce and the supply of meal exhausted, dogs may be fed with a mixture of white or whole wheat flour and water to which a small piece of lard is sometimes added. In winter especially while traveling, food for dogs is served warm. "Just like people like hot tea," Harry Lang explained. In a year, it was estimated, three dogs consume about six hundred pounds of dog meal, although this amount can be reduced if sufficient moose and caribou are killed. Trapped animals, such as marten and lynx, are also boiled and fed to dogs by some people. Louis Maza and River Joe, however, reported that they never fed such meat to dogs. "If you do, never catch anything next time."

No systematic attempt is made to train dogs beyond intimidating the animals from attacking people or from rushing upon slain game. Formal training, by means of consistent reward and punishment, is completely lacking nor was any evidence seen of a personal affectionate relationship between dog and master. Dogs are rarely admired but often verbally pitied. Typically a dog cowers in front of his master. Some animals, however, are designated as being better trained than others and quicker to obey commands. A man used to better trained dogs finds it exasperating to use another person's poorly trained animals. A rather unsuccessful attempt is made to restrain dogs from indiscriminate barking. Such noise interferes with sleep and is also thought to frighten game out of the neighborhood. Barking dogs are therefore quieted by lusty shouting or by picking up a stick and flinging it in their direction.

In early winter, women and girls prepare brush shelters to house these animals during the cold months. In temporary winter camps, brush is placed on the snow for the dogs to sleep on. Dogs are never permitted in the house or camp. Although pups are given considerable freedom around a camp, after six or seven months they, like full grown dogs, are always kept tied a short distance from the residences. An exception to this rule occurs when meat is scarce and dog meal exhausted. In December 1945, when the ethnographer's party arrived at River Joe's place, three of that man's dogs were seen foraging through the settle- [343]

1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

231 ment while two others had been sent to River Joe's son-in-law, Louis Maza, because of the report that the latter had killed two moose.

[558] Most people call their dogs in English. Some of the names given are: Tobacco, Paper, Yukon, Boiler, One Dollar, Spotty and Wolverine (also called Long Face in the Kaska [422] language). Dogs are generally owned by men, but women and children usually prepare their food and feed them.

Little attention is paid to keeping dogs free from fleas or lice, although wood ashes applied to the animal's hair is regarded as effective in killing these pests. An efficient way of removing porcupine quills from a dog is to empty a porcupine's bladder on the affected parts. The urine stops the quills from penetrating further and the needles can then be painlessly withdrawn.

231 A few Nelson Indians own horses purchased from points outside of the Kaska area.[1]
● 492 A family generally owns two or three horses and the winter mortality of the animals is
[439] apparently high. Horses are used as riding animals by both sexes. Boys from the age of twelve experience great enjoyment galloping and often ride bareback. Western type saddles are generally employed and preferred for riding. The main function of horses is to pack supplies from the trading post to the winter settlements, but they are also used in summer and fall to pack meat from a moose kill. One or two people in the Upper Liard River district considered purchasing horses with which winter outfits could be transported overland northeastward from the Alaska Highway. Other Indians maintained that horses are suitable east of Lower Post because there the snow is not very deep and horses can winter out. On the Upper Liard, however, the deeper snow would make winter feeding a serious problem. No grain is purchased for the winter feeding of horses. Some men showed considerable affection for these animals and also demonstrated a knowledge of equine qualities.

411 *Weapons.* Large and small caliber rifles are used in hunting. The single-shot bolt-action
224 rifle, firing a short or long .22 caliber cartridge, is mainly used for fowl and small game like rabbits. It is also used to kill furbearing animals, such as lynx, wolf and coyote, when these are found alive in traps. The relatively low cost of this gun permits extensive distribution. It is the first weapon which the adolescent boy or girl is able to use and own. The larger rifles of Canadian or American manufacture, firing a .30/30 or /.30/06 caliber shell, are used for killing large game like the moose and caribou. These guns are also regarded as necessary protection against the danger of bears. Their ownership is restricted to men, older boys, and women.

411 Considerable interest and discussion revolves around the types of shells available for
813 large caliber rifles. Long shells are preferred in the .22 size. Hard point large caliber car-

[1] According to one informant the horse was introduced from Fort Nelson, presumably by members of the Nelson Tribe. If true, this would put the date of the introduction of the horse after 1920, or after this animal reached the Fort Nelson Slave (Honigmann, *Ethnography and Acculturation of the Fort Nelson Slave* [1946], 114). According to Old Man, however, the Kaska certainly *saw* their first horse many years earlier, when the Klondike miners passed up the Liard and Frances Rivers' valleys. It is also possible that the horse was originally introduced from the south, via Forts Grahame and Ware, rather than from the east, and it is also well to remember that horse packing for big game hunters has long been an important occupation at Telegraph Creek. In 1944-45 a number of white packers kept horses around Racing River, 150 miles east of Lower Post, and also at Teslin Lake. Indians purchased horses during this period from a trucker, who brought the animals from Dawson Creek.

1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

103 traveling home on the river, the dog began to bark when the boat approached this land. The vessel was brought close to shore and Nataitsi allowed to jump out. He promptly began to run down a bear which the men, following behind, were able to kill. Since then the island has been called by the dog's name. Many lakes are designated to refer to their stocks of fish; thus Jackfish Lake and the numerous Fish Lakes dotting the area.

482 492 [494] *Land transportation.* Burdens are packed by men and women; animals, the dog and horse, are used to carry goods; and the sleigh and toboggan are employed to move supplies. In recent years people have begun to hire trucks for transportation along the Alaska Highway to a point from which they can reach the winter settlements by foot or boat. One Indian has purchased a used sedan and a number of other men spoke of purchasing half-ton pickups as soon as trucks became available. Pack sacks are manufactured by women from twelve ounce canvas. Each member of a family owns a pack sack, small children using theirs to pack a few pieces of bread and bannock to eat in the course of a journey. Guns are transported in moosehide gun cases provided with a carrying strap, but may also be carried across the shoulder by holding the forward end of the barrel. While hunting a man holds his gun in the crook of his elbow, supporting the trigger guard on his wrist so that the barrel points toward the ground. A sawed section of a tree trunk is sometimes impaled on an ax which is then swung over the shoulder. An additional section may be mounted on another ax and carried in the free hand. In general people do not pack more than thirty or forty pounds; whenever possible human packing is avoided.

492 Wooden pack saddles of native construction are used for horse transportation. Horses pack up to 250 pounds and with this load can travel up to forty miles a day. To cover this distance, however, requires an early start with camp made around noon. A horse, it was explained, cannot be worked all day without being injured.

Dog packs are canvas sacks, which are slung over the animal's back and secured under the neck and body. The sacks consist of two pockets, about two feet long and fifteen inches deep, sewn to fit on either side of the animal. Each pocket is fitted with three inch wide insets at the ends in order to allow expansion. An area, about seven inches wide, is left between the pockets to fit over the dog's back. Flaps, seven inches wide and fourteen inches long, are sewn at both ends of the center area. These serve to protect such contents as blankets, tarps, and tents which are packed so as to extend from one pocket into the other. An additional protection is provided by sewing a strip of canvas, about twenty-four inches long and twenty inches wide, on the open edge of one pocket. This extends across the top of the pack and is tucked into the other envelope, covering the contents of both. A strip of tanned skin, about two and a half inches wide, is sewn along the outside of each pocket, about two and a half inches from the open edge. These tanned skin strips are sewn only along their bottom length, the upper edge being perforated with six one inch holes spaced equal distances apart. Any piece of cordage is laced through these holes back and forth across the animal's back from one pocket to the other, thus securing the contents of the pack. Halfway down each end, on the outside of each envelope, a tanned skin tab about two inches wide and five inches long is sewn. These four tabs are perforated with one and a half inch holes. About a foot and a half of tanned skin line is tied to one tab at the front end of the pack and a similar length to the tab at the back end. The front line passes under the

1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

dog's neck and ties to the corresponding tab on the opposite pocket. The rear line passes under the animal's belly and is secured to the tab on the opposite side. When dog packs are used to transport fresh meat, they may be lined with an additional piece of canvas to absorb some of the blood. The bottoms of packs are patched with canvas or tanned moosehide, when they become worn. Dog packs are manufactured by women. Dogs can pack up to forty or fifty pounds, but loads are generally limited to about thirty-five pounds for a stretch of twenty miles. Among the Upper Liard Indians, women and girls were always seen to pack dogs (Pl. 7, a). A Nelson Indian reported that among his people men pack horses as well as dogs. Men everywhere, of course, pack dogs when traveling without families.

When transporting goods by dogs in summer, one or more persons generally start out ahead of the animals. However, the dogs may be guided by chains until about a quarter of a mile from camp. The chorus of eager barking that arises from a camp, when dogs sense one or more of their companions being packed, is evidence of their eagerness to travel. In winter, dogs follow in the rear of people with snowshoes who break the trail. Traveling in winter, especially over crusted snow, often cuts a dog's foot. When this happens, rest stops are always marked by cutting a little brush which is thrown down for the animal to rest on.

The Kaska use both toboggans and sleighs. The toboggan is regarded as best suited for travel in the soft dry snow of winter. Although a sleigh is sometimes used in midwinter, it is recognized as being particularly adapted for traveling on the top of the crusted snow in late winter and early spring.

Toboggans are either purchased from traders or manufactured locally. The description of hewing and bending wood for toboggans has already been presented.[1] The vehicle is normally constructed with three or four pieces of freshly hewed birch pieces, about twelve feet long, six inches wide, and three sixteenths of an inch thick, but the toboggan whose construction was observed and is here reported fell considerably short of these specifications.[2]

After the first two feet of the boards have been bent to produce a curve, they are removed from the bending frame. The cleats, which held the boards together in the bending process, are left in place until all of the crosspieces have been put in position. The exterior sides of the two outside boards of the vehicle are first planed where they have been bent. This planing narrows the front of the vehicle, the reduced nose curtailing the hazard of hitting sticks and stumps along a trail. Such hazards might easily fracture the wood, particularly if the toboggan is traveling rapidly in cold weather. The next step is to substitute crosspieces for the temporary cleats. All of these crosspieces are manufactured of slightly dried birch. On the inner and outer surfaces of the extreme forward portion of the toboggan, two crosspieces are nailed. These are about three inches wide and three quarters of an inch thick (Fig. 3, a). All of the exterior edges of these crosspieces are bevelled with a knife, the bevelled surface being about one eighth of an inch wide. After the pieces have been put in position, the front of the toboggan is trimmed with a saw and planed to insure a smooth and even surface. The second crosspiece is less carefully finished, consisting of a

[2] The toboggan was made by Hans Donnelly whose narrow doorway has already been referred to. Hans is a small man and may unconsciously pattern objects to his own dimensions.

[1] [category 116, pp. 72-74 -- Analyst]

1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

gether the vehicle he worked carefully, but inevitable accidents occurred. Several times the partially dried wood used for crosspieces split when nailed in place. Hans did not go out of his way to rectify these damages. In other words, he revealed no evidence of a drive toward perfection. He was always aware of the limits of the material which he was using but was not well satisfied with the finished product. About half-way through the construction process, Hans expressed the desire for sufficient skins with which to buy a commercially manufactured toboggan during his Christmas visit to Lower Post.[9]

Toboggans are built by men. When carrying a passenger, this vehicle is guided by handlebars. The construction of these was not observed. Their principal feature is a pair of curved wooden handles secured together with crosspieces and lashed to the toboggan. The handlebars are placed about ten inches from the rear of the vehicle, leaving a small space on which a man can stand. The partially enclosed cariole was never seen in the Kaska area.

From three to six dogs are used to draw a toboggan. Dogs are hitched one behind the other, one dog [illegible] consistently employed as a leader. The fanwise type of harness is not used and, indeed, would not be adapted to the wooded brushy country of the area. Dog harness is made by women from one and a half inch canvas webbing and includes a collar made of tanned moosehide stuffed with moose hair and sewn with babiche. The traces are secured to the collar, while a cinch strap, containing two or three small sleigh bells, is fitted around the dog's back to keep the harness in place. The harness of each dog behind the leader is fitted with steel rings which are attached to inch long steel snap fasteners at the end of the traces. These fasteners are also used to harness the last dog to the lashing of the toboggan.

A man generally packs the toboggan but may be assisted by his wife. The heaviest load is placed in the rear of the vehicle. The goods are set on the floor boards, cooking pots and frying pans being placed on top of the main load. The outfit is then covered with a large canvas tarp which is tied down to the toboggan's lashing with several pieces of manila rope. The rope is first secured to the lashing with an overhand knot. Passing across the top of the load it bends under the lashing on the opposite side of the vehicle and is pulled tight before being drawn back to the first side. This process continues to the end of the cordage which is then tied to the lashing with a single overhand knot. A new piece of cordage is taken and the tying continued. Cut or uncut wood is also lashed down in this fashion. Lunch for people traveling is placed in a packsack, which is tied between the handlebars when this apparatus is in use. When children or women ride on the toboggan, they are seated so that their backs rest against the handlebar cross pieces. Folded blankets are placed on the floor boards, an eiderdown sleeping robe is spread on top of these and is drawn tightly around the person's body so that it covers the head like a hood. This serves to keep off falling snow. The covering is then lashed to the handlebars and to the side lashing. When the traveler temporarily leaves this shelter, the blankets are immediately closed in order to prevent the heated, damp blankets from freezing. After the toboggan is packed, the man's wife or a younger boy harnesses the dogs to the vehicle.

[9] Although Hans' trapping luck was rather poor, the fact that the ethnographer was willing to buy his toboggan enabled him to satisfy his desire. The toboggan, whose manufacture has just been described, is now in the Yale Peabody Museum of Natural History.

1: Honigmann E:5 (1943-1945) 1949 ND12 Nahane ND12

much longer than those found on toboggans. Instead of lying on the rear of the conveyance, the handlebars of a sleigh extend about halfway to the front of the vehicle where they are screwed in place. A lashing of babiche runs along each side of the sleigh body and is used for tying down the load. Shafts are employed with the dog harness. These are cut from green spruce poles, about six feet long and three inches in their greatest diameter. They are attached to the sleigh by means of babiche. The line passes through a pair of holes drilled in the most forward stanchion on each side of the sleigh and through corresponding holes drilled at the lower end of each shaft.

Sleighs are packed the same way as toboggans and their management follows similar principles. When not in use they stand on one side or else are stored on sleigh racks. When left standing with the runners in the snow, ice forms which must be knocked off before the vehicle can be used.

Toy sleds, about three or four feet long, are played with by children around the winter settlements.

Foot travel is the commonest form of overland summer travel, although some Nahane Indian children and women ride horses when long distances must be covered. In winter, children from five or six years of age generally walk, while younger children are packed on the mother's back or else ride in sleighs and toboggans. No particular type of foot gear is regarded as most suitable for land travel in summer, although moccasins are preferred for hunting. In winter moccasins are always worn and, under these, snowshoes.

Snowshoes have several functions. By relieving the strain of plodding through deep snow and the problem of slipping on an unevenly packed trail, they reduce fatigue in winter travel. They also facilitate travel, since a person can go faster on snowshoes than by plodding through deep snow unaided. Finally these aids are necessary in breaking trail for dogs, and therefore increase the daily distance which these animals can cover.

Snowshoes are of two types. The first, used for hunting and trapping, generally equals the wearer's height in length and is about a foot wide. These are used when a man desires to travel cross country as rapidly as possible, the size of the webbed area preventing him from sinking too deeply into the snow. While such "big snowshoes" are known, their use was not observed among the Upper Liard Indians during the period of field work. The second type is used in breaking trail for dogs and vehicles and for hunting or trapping. Their length is also apportioned to the height of the wearer, a five foot man generally wearing snowshoes about three feet long and ten inches wide. Left and right foot snowshoes are recognized, the greatest curve of the wood being on the outside of the foot. Snowshoe frames are prepared by men and the panels are almost always filled by women. The details of lacing and of the foot lashing follow the style which has been traditional since aboriginal times and will not be described here.

In contrast to what has been said for other areas,[10] the Kaska Indian tends to walk on

[10] A detailed description of putting on, walking, and turning with snowshoes will be found in Osgood, *Ingalik Material Culture* (1940), 349-350. The picture he gives there is in complete agreement with what was noted among the Kaska. Personal use of snowshoes revealed that it takes no more than two or three hours to become used to them in walking. Learning to turn takes longer time, and a number of days are required before their presence on the feet comes to be consciously noted. So far as their indispensability is concerned, there can be no question.

1: Honigmann E-5 (1943-1945) 1949 ND12 Nakano ND12

[END PLATE 7]

1: Honigmann, K-5 (1943-1945) 1949 MD12 Nahane MD12

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492

A

B

C

D

[END PLATE 12]

231 Salish. Any kind of stout line of leather or rawhide was used. To give greater strength some of these were plaited. No bone toggles were used on the lines, which were simply tied. Dogs were fed on meat and fish and ate all kinds of scraps and refuse around the camp. When their owners had an abundance of food they got plenty to eat and when food was scarce they necessarily received very little. The Tahltan aver that their old breed of dogs could not live at the coast. Many times Tlingit trading parties took dogs home with them, but in all cases these dogs lived but a short time or became very unhealthy. They developed pulmonary troubles and soon died or became mangy. Whites who have taken away to different parts of the coast specimens of the small Tahltan "bear dog" say that in all cases these dogs soon became sick and died.

[224] 242 The Tahltan claim that formerly dogs were used by them for hunting only, and it is only about fifty years ago since they first commenced to pack and haul with dogs.

[177] In fact it seems packing and driving came in about the time of the Cassiar gold rush in 1874, and for this reason, the introduction of these processes is generally credited to the Whites. Some Indians aver that a little packing had been done a few years previous to this time. However this may be, packing and driving generally came in about this date. Wooden sleds and dog harnesses of the common kinds used by Whites in the North are those in use, and the methods of driving appear to differ in no ways from those generally prevailing in the North.

[243]

242 245 In packing dogs' pack-bags are used. Some of those formerly in use were made of leather, but at the present day all are made of different kinds of canvas or tent material. In shape they are like saddle-bags used on horses. Most of them are of a single strip of canvas of the proper length and width, the middle part of which is intended to rest on the dog's back. The ends are doubled up outwards and sewed to the body so as to form a bag on each side of the dog, a sufficient loose end being left on each side to stretch over and cover the mouth of the bags. Sometimes one loose end is longer than the other, the shorter one simply covering the mouth of the bag of which it is an extension whilst the other reaches over the back of the dog and covers b[illegible]. Sometimes both are of equal length, one loose end being tucked

under the other across the back of the dog, either end being available as top cover. Material to be packed is placed in the bags, it being necessary to have the contents of each about equal in weight. The covers of the bags are fastened down with a lacing of thongs passed through a series of loops of the same material in the upper sides of the bags, the lacing passing from one bag to the other across the lids /sic/ and the back of the dog. The bags are kept in place by a single slash rope of leather or canvas about ten or twelve feet long which is first passed around the ends of the bags below the sides of the dog and then around the bags underneath the dog and back over the top to the point of commencement. There are several slightly different methods of fastening the bags. (For specimen of the common dog pack-bag of the Tahltan see National Museum specimen No. 39).

Dogs pack weights of twenty to fifty pounds according to their size or strength. Families have two or three to six or more dogs. The difficulty of feeding them at certain seasons almost alone limits their number. Large active dogs good for both packing and driving and well enough haired to withstand severe cold are in demand and some dogs exchange for as high as $40.00 or even more.

Horses

The Tahltans saw the first horses about 1875, when pack trains of horses and mules arrived overland from the southern interior of British Columbia to pack during the gold mining excitement. The packers with these trains were Whites of various nationalities, Mexicans and Indians from the Shuswap and Lillooet tribes and from Thompson River. Accompanying the latter were two Shahaptin Indians, one a Yakima and one a Wallawalla. Most of these pack train hands soon returned, and after a time most help of this kind was supplied by young men of the Tahltan, who thus became acquainted with horse packing, and horse management, including shoeing of horses. With the diminishment of mining most of the pack trains had left by 1898. However, some horses were retained in the country for packing purposes by traders and others and there was again an increase of horses and packing during the Klondike excitement. Later packing of supplies for the Yukon Telegraph Line and development of big game hunting due to the annual arrival of wealthy whites, added to the packing done by traders

and others over the portages, has kept horses in the country until the present time. Although Tahltans do nearly all the pack train work and a number of them have been in constant contact with horses for years, hardly any of them have become horse owners or attempted the raising of horses. This is probably not to be wondered at considering the life of the Tahltan. Long winters, cutting of hay, infeeding interfering with trapping, soft ground, etc., /militate against owning horses;/ the country is better for dogs.

Previous to the use of dogs for packing and hauling, goods were transported entirely on the back, except that in the winter, when snow conditions were favorable, hand toboggans were used. The latter are still used when dog sleighs are not available. Camp materials, food, meat, etc., are still in large measure transported on the back, and parties may often be met shifting camp or on the way to hunting and trapping grounds, all members carrying loads according to their strength, from aged people to children of ten and twelve years. Of course all the dogs have packs as well.

Loads were carried on the head with tump-lines. Occasionally for sake of change men sometimes carried with straps passing over the chest or shoulders. The common tump-line or pack strap used by the Tahltan consists of a strip of the leg skin of the caribou or moose (generally the former) cut to an even width and dressed in the hair. Some are dressed only a very little. The strip is usually about two feet long by four or five inches in width, the narrower sizes being generally used by men and the wider by women. To each end of the strap is sewed a piece of heavy leather five or six inches in length, of the same width as the strap and with rounded ends. To each end of these is sewn a double string of caribou leather or stout thongs about eighteen or more inches in length. These strings are used for attachment to the lashings of loads or to the carrying loops of pack-bags, etc. The strings are never wound around loads as is so often the case among the plateau tribes and therefore no great length is required. With many pack straps bone stretchers are used to keep the band flat. They are sewn across the inside of the band just above or at the junction of the leather ends by thread or strings passing through holes bored on their ends. Some are simply seized in position /sic/. Most of them are made from the upper leg bones of caribou or grizzly bear which are split and smoothed into a flat shape. Many of these bones were ornamented

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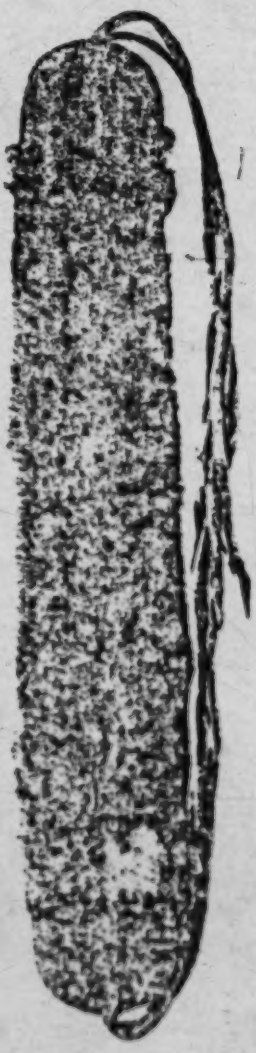

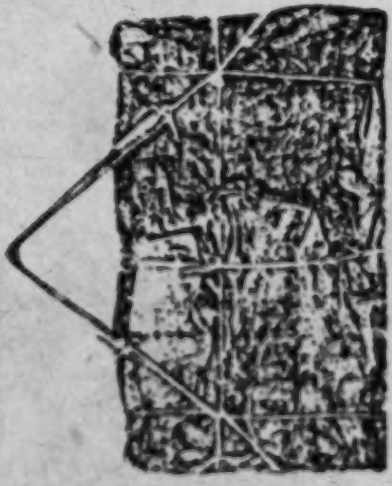

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[end plate 17]

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12
Upper Liard

verbal directions.[29] Separated groups of travelers who had need to communicate with each other did so by means of a limited repertory of smoke signals like these: One smoke, "we have killed game"; two smokes, "come over here"; three or four smokes, "we have had an accident (or trouble)."

Men and women packed goods but characteristically women carried the heavier loads. Only lines were utilized in packing, pack sticks being unknown. Pack lines consisted of four-ply braided babiche line. In supporting a back load the line passed along the outside of the arms below the shoulders and proceeded around the top of the head slightly in front of the vertex. If a heavy load caused pack lines to slip down the arms, a padding of moss was added. Men carried small game by tying one end of a packline around the head and the other around the rear legs of the animal. Fowl were transported in sacks of fine, netted babiche lined with babiche hide. Tanned skin bags up to three feet square held clothing and meat in transport. The colon of an animal, closed at one end by sewing, provided a handy container for small tools. Berries and meat were held for short periods in birch-bark baskets. Dogs rarely packed goods prior to European contact. In the spring a pack dog's feet could be protected from crusted snow by moose-skin dog shoes in which small holes allowed the claws to project. Horses remained unseen until 1898.

In the absence of bark-chair baby carriers a woman transported her infant in a moose-skin bag lined with deep moss, the baby facing away from the mother. The bag hung against the mother's back supported by tanned-skin line. In winter a layer of fur lined the moss bag and insulated the child from the bitter cold. Following infancy children rode pick-a-back fashion on the mother's back, supported with a baby strap that passed around the outside of the woman's arms and was tied under her chin. A shawl of animal pelts, tanned with the hair on, provided protection from low temperature.

Several early travelers have remarked on the casual use of water transportation in the early post-contact period. Thus McConnell reports that the Indians "are very inferior canoemen, and are afraid to venture on the river except in its smoothest places. They seldom ascend the river with canoes, as they prefer to carry their outfits along the shore to tracking a boat against a rapid current, and in descending use small spruce bark canoes which they build in a couple of hours and abandon without much loss."[30] Pike writes, "the Cascas and Liard Indians are poor boatmen, and do not make much use of the waterways, preferring to pack heavy loads through the woods to working a canoe upstream; while, if they wish to run down a river, they can make a bark or skin canoe in a few hours, and lose nothing by throwing it away at the end of the run. The birch on the Upper Liard does not grow to a sufficient size to supply bark suitable for canoes so much used on the lower part of the river."[31]

[29] Among the Chilkat Tlingit there were true cardinal directions that took their names from the winds. Drucker, *Culture Element Distributions: XXVI, Northwest Coast* (1950), 204.

[30] McConnell, *Report on an Exploration in the Yukon and Mackenzie Basins* (1890), 35D.

[31] Pike, *Through the Subarctic Forest* (1896), 81-82. Along the Pelly River this author "often noticed rafts tied upon the banks, evidently used by the Indians for crossing. . . . It is curious that they do not use canoes on such easily navigable streams, but prefer to pack a load on their backs and make a straight course for their hunting-grounds, crossing and recrossing the main stream to cut off a detour" (264).